

Olive Trees

ZECH. 4: 11-14

REV. 11: 3, 4

VOL. XXXIV

SEPTEMBER, 1920

No. 8

A MONTHLY MISSIONARY JOURNAL
Published by The Board of Foreign
Missions of the Synod of the Re-
formed, Presbyterian Church of North
America in the interest of Mission Work

Give me one hundred men who fear
nothing but God, who hate nothing but
sin, and who are determined to know
nothing among men but Jesus Christ
and him crucified, and I will set the
world on fire.

—John Wesley.

Subscription Price One Dollar a Year

POSTAGE FREE TO ALL PARTS OF THE WORLD

CONTENTS

GOD DOES ANSWER PRAYER	- 169	THE MINISTRY OF AGRICULTURE	175
THE MISSION OF THE COVENANT	171	NEWS FROM THE FIELD	- 178
HOW TO SEND GOODS TO SYRIA	173	WOMEN'S DEPARTMENT	- 188

OLIVE TREES

A Monthly Missionary Journal.

PUBLISHED BY THE BOARD OF FOREIGN MISSIONS OF THE
SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF
NORTH AMERICA IN THE INTEREST OF ALL MISSION WORK,
AT 215 BUCKINGHAM PLACE, PHILADELPHIA, PENNA.

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Cable Address of Board: "Cowboard, Philadelphia."

Entered as second-class matter January 6, 1916, at the post office at Philadelphia, Pennsylvania, under the Act of March 3, 1879.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

VOL. XXXIV

SEPTEMBER, 1920

No. 8

GOD DOES ANSWER PRAYER.

By JESSE R. MITCHELL,
 Tak Hing Chau, China.

It has been a great joy to us to know that you have been with us so much in prayer the last few months. Those of us here have had the privilege of seeing the answers of your petitions. You ought to know of them, too, so I will try and tell you of some that have come to my notice.

You have been interested in the pledge to work for the saving of 500 souls during last year. It was understood that the year should be according to the Chinese year ending near the first of March. At Mission meeting in January the count showed that we were about 159 behind. Following this came the meetings conducted by Dr. Goforth for the Christians. With these, evening meetings were conducted by Dr. Robb and Rev. W. M. Robb for the unbelievers. The response by those attending was good, there being about 300 who gave in their name saying that they wanted to study about Jesus Christ so they could believe in Him. A number said that they believed in Him as their Saviour. So I think that we can say that the Lord has taken us at our

word in regard to the pledge. I wonder sometimes why we set the number at 500 souls. Surely it would have been possible for the Lord to save 5000, yes 50,000, just as easily as 500. Lord pity us for our lack of faith and vision and zeal.

You were praying for us in the Goforth meetings. I cannot tell you at this time all about the meetings. It was plain to all here that the Holy Spirit was working in power in those days. I have heard of meetings in Korea and North China where the Holy Spirit worked in great power convicting men of sin, and I wondered what they were like. I know now. More than once during the meetings practically every one in the audience of over 200 were weeping because of their sins and asking forgiveness. Many were getting up and in prayer publicly confessing sin. One fine young man, a student in the Preachers' Training School, in one of the meetings near the first, was thoroughly broken up and confessed his sins. They were what might seem very small to us for it was only a

matter of fifty cents or so and a few penny Gospels which he had picked up from some place. But they were things that did not belong to him, and when the Holy Spirit entered his heart those things had to be made right. That boy is bearing fruit these days, for wherever he goes there is always an opening for him to talk the Gospel, and people are inviting him to come to their shops and homes to talk to them about the Way of Life. He says that he has joy and peace in his heart these days and his face shows it. I have never seen people so much under conviction of sin as after that young man finished his confession. When those in charge of one of the Girls' School returned home from the meeting several of the teachers and pupils came into their room, bringing back some old picture post cards that they had appropriated a long time before. They confessed to the sin of it and to a lot more. It was a great time of weeping and of getting right with each other and with the Lord. They made a clean sweep of it. That was not enough for some, for they felt that they had sins that they ought to confess publicly, and this they did later. There is a new power in that school these days.

For several days only two of the women of the Woman's School had prayed in public. They were under a burden of sin and could not. Later they began to confess that they were jealous and envious of each other. The Spirit returned to those women and they have a new power in prayer these days.

One of the young men after returning home was under a great burden and could get no rest or peace. For three nights he could scarcely sleep. He finally won the victory and came out and confessed all and made retribution to the amount of several dollars, some of which was to pay back for money gained dishonestly years ago. Not only this but he went out to his home village to make right some

wrong dealings and fusses with his neighbors. That young man has a new power these days and we hope that he may be preaching the Gospel again soon.

This does not at all give you an idea of the working of the Holy Spirit in those meetings. There are many other cases just as striking and as great. It meant, too, that some of our missionaries had to confess some things that were not so pleasant to us. But we have a new power and a broader vision of the Lord's work these days. Praise the Lord with us for all this.

A very striking answer to prayer came during the meetings. The devil put into the heart of one of the school boys to leave the meeting one afternoon and break into Miss Huston's room and take from her desk about \$30 in money belonging to the school, her gold watch, fountain pen and another watch of not so much value. We all prayed that the thief would return the things and confess his sin. Before two days the boy brought the things back and confessed his wrong. He not only asked her forgiveness but they prayed about it and he asked the Lord to forgive him.

During the fall and winter Tak Hing was very much afflicted with the theatres. About half the time plays were going on. Theatres attract a great deal of attention in China. The most of them are financed by the gambling monopoly so are made free to the public. The people from the village and for miles around go. Plays are going on most of the day and all night. It is almost impossible to have any meetings while they are going on. The evangelistic meetings were to be held in connection with the Goforth Meetings and were to begin on Sabbath night. About four days preceding a theatre came to town. It was to run until Sabbath morning when another was to start in for the evening performance. We prayed the Lord if it was his will to

see to it that the one on the grounds would move on and the other hindered from coming. The Lord answered and there has not been one here since.

We prayed for good weather during the meetings. They were at a time when as a rule we have our coldest weather, and the Chinese dislike to go to meetings when it is cold. At the time the meetings began the weather turned warm and continued so until the night that Dr. Goforth left when it turned cold again.

We prayed that the Lord would influence a great many people to come to the evening meetings. On the first evening there was seating provided for about three hundred which we thought would be more than needed but before the meeting was more than started trestles from the beds in the Boys' School had to be brought to help provide for about five hundred people. The nights following there were about seven hundred each night.

You have been praying for a revival in our Field in China. I think this is the greatest answer of all. There is every indication that it is beginning and beginning on a good basis of getting sin cleaned out of our lives. Good reports have been coming to us from meetings that have just ended in Lo Ting. The meetings were conducted on the same plan as those in Tak Hing under Dr. Goforth. The last reports we had show us that the Lord is using those in our own Mission in much the same way as he does Dr. Goforth. The results so far have not been so great but there was not anything the same amount of preparation made for them. You will hear more of those meetings later.

These are only a few of the answers to prayer that have come to my notice recently. There are many others. It has been the experience of all that the Lord is in a very special way answering prayer for us these days and causing us to see the answers clearly.

FROM THE MISSION OF THE COVENANT.

The activities of the Jewish Mission continued during the summer months with the exception of the sewing classes. After the close of school the children had more time to spend in our building. The Bible charts that hung on our walls often furnished the avenue of approach to Bible stories and gave the opportunity to impress God's truth on the minds, and, we hope, the hearts of the children.

Two families moved from our block recently, the children of whom had been our friends for more than a year. Before they left it occurred to us to give them oral examinations in the Bible. Their answers showed a surprising knowledge of the Word. These examinations generally began with the question "What do you learn about, here?" and ended with questions about Christ's work as Redeemer, Saviour and King. Frequently other boys and girls have been given similar tests as to their knowledge with like results.

The opposition to our work comes in waves. There was peace for a time, but persecution began again, preventing some of the children from coming to us, and was seen in the spreading of evil reports. Our hearts were saddened, especially in the case of Esther, who said, "I felt so different when I came and read God's Word," and Morris, who was kept from coming by threats from the owner of the house in which he lived.

We have had encouragement, such as the testimony of a little girl, who told of a talk she had with a school friend. As the other girl repeated the tales she had heard of "Missions" our little girl declared they were untrue, and said "*I know*, for I have been going there a long time and they teach good things, and you should go and see for yourself."

Our children and their friends had a happy and instructive evening at the Old Pine Street Church. One of

our older Mission boys presided. Miss Jane Peoples, of the Second Church, gave an illustrated lecture on the story of Pilgrim's Progress, preceding which a number of boys and girls gave readings and recitations of Scripture bearing on the Christian life. The story as told by Miss Peoples was bright and inspiring, rendering the beautifully-colored pictures very life-like, making a vivid and, we believe, a lasting impression upon the children's minds, as indicated by their remarks later.

The opportunity for two outings from friends outside our church came as a pleasant surprise. The first was given by three High School girls who raised the funds for the treat. An older brother of one was interested, and, in turn, interested his employer, and to our surprise brought a splendid sight-seeing auto that accommodated the 54 children and 8 adults of our party.

We were taken to Ardmore, a beautiful suburb, and well entertained. Among the amusements was a pet monkey, from which the children learned to keep at a respectful distance.

Then again we were invited by one who is indeed a friend of children to bring twenty girls to his beautiful estate in Germantown. The party went on July 5th and we were shown through the gardens, and allowed to pick flowers, and made very happy all afternoon in the lovely place. Our host entertained us with funny stories, and while we were served tea and cakes he told a bear story from his own experience and ended by asking the girls questions as to their knowledge of the Bible, and asked how many of them loved the Lord Jesus. All of the party went home taking fresh vegetables and an armful of flowers apiece—the gift of our generous friend. The next day the older girls wrote letters of thanks that were quite original. After receiving these, this friend called on the phone to express his appreciation for their notes, and said they were "quite unusual,"

and that such things made life worth while.

The L. M. S., of the Second Philadelphia Congregation has helped us in providing window boxes of flowers for the Mission building. They are very attractive and help in brightening the corner where we are.

We are grateful to friends for the following gifts: A royal scroll from Morning Sun, Iowa; jellies and used clothing from Bloomington, Ind., L. M. S.; a comfort from United Miami; a contribution from a friend in Long Beach, Cal.; garments from Walton, N. Y.; \$10 from United Mearni Congregation; gifts from Second and Third Philadelphia Congregations.

We feel the need of your prayers. Will you not pray for the young men and women who, after starting to work drift away from us and sometimes fall in with undesirable companions; for those who move to distant parts of the city and are lost to us, and for those who are forbidden to come and hear what we teach?

Pray also for your workers.

NO TIME TO PRAY.

"No time to pray!"

Oh, who is so fraught with earthly
acre

As not to give to humble prayer
Some part of day?

"No time to pray!"

'Mid each day's dangers, what retreat
More needful than the mercy seat?
Who need not pray?

"No time to pray!"

Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear
Than that our God His face should
hide
And say, through all life's swelling
tide,

"No time to hear!"

—Selected.

HOW TO SEND GOODS TO SYRIA.

Read Carefully.

Directions for shipping goods to the Syrian Mission.

Goods should be packed in good strong boxes, not *barrels* or *bags*. Put the name and address of the sender on the outside of the box. If boxes are shipped by freight, mark them:

“Samuel R. Boggs,
Model Mills Company,
Philadelphia, Pa.
Fairhill Station, P. R. R.
Charges Prepaid.”

If boxes are shipped by express, mark them:

“Samuel R. Boggs,
Model Mills Company,
Kensington avenue and Ontario street,
Philadelphia, Pa.
Charges Prepaid.”

Also on the outside of each box must be plainly marked:

1. Gross weight (when packed).
2. Tare weight (empty box).
3. Net weight.
4. Cubic feet of the box.
5. Mark on box (very plainly) the name and address of the shipper (DON'T FAIL TO DO THIS).
6. The letter explaining contents, their value, etc., should contain name and address of shipper (DON'T FAIL TO DO THIS).
7. Goods are shipped from New York to destination without expense to our Foreign Mission Board.
8. Goods are insured full value without expense to our Foreign Mission Board.

Send to Samuel R. Boggs, Model Mills Co., Kensington avenue and Ontario street, Philadelphia, Pa., a letter stating contents of shipment and its approximate value. When goods are shipped by freight send Bill of Lading with the letter; when goods are shipped by Express send Express receipt with letter.

If these directions are faithfully carried out, goods will go to the field

without delay. If they are not carried out, goods will be subject to long delays. Boxes should be made of good strong boards, which will be used for shelving and others purposes on the field.

No acknowledgment will be made of the receipt of goods. If boxes are not received in reasonable time the shipper will be notified. In absence of an acknowledgment it is understood the goods have been received.

SOME DONT'S.

Don't send shoes without heels.

Don't send shoes without soles.

Don't send shoes without buttons or laces.

Used shoes are very acceptable, but they should be in fairly good condition, with buttons sewed on, or laces in the same. The pairs should be tied together. We have no way, nor have we the time to match up shoes.

SOME DONT'S ABOUT CLOTHES.

Used clothing is very acceptable, per following regulations:

Don't send torn clothing, have it mended.

Don't send clothing without buttons securely sewed. If buttons are not used, have the hooks and snaps securely sewed on. All clothing should be disinfected thoroughly, same should be brushed as clean as possible.

In packing, the case should be lined with paper in order to keep the clothing clean, not newspaper, good strong wrapping paper.

Put some extra buttons in the pockets of the clothing and fasten extra hooks and snaps on the clothing. Put a paper of needles, a paper of pins, a spool or two of cotton in the pockets, in other words, do a complete job. The need demands that.

We are compelled to request the donors to follow these instructions carefully in order to facilitate delivery.

One example: Fifteen cases of goods had to remain four months before being shipped, owing to failure

to comply with regulations. These cases had no marks showing who shipped the same.

We receive letters stating a shipment is made and when the goods come there is no name to show who sent them. This necessitates the case being opened, which is time and money lost.

We receive cases but no letters. This compels us to open the case, which is an unnecessary expense in time and money.

We receive letters stating so and so shipped case of goods. When the case arrives the name on the outside is different from the one who signs the letter; we therefore cannot connect the letter and the case. This all means delay.

We have the opportunity now of sending goods every sixty (60) days. Steamers are available, the freight and insurance cost us nothing, and we are desirous of shipping as many goods as possible. The need is great.

The Macedonian call is ringing in our ears. Will you respond? If you have no clothing to send the Lord should lead you to send us a check, we assure you every dollar will be spent very carefully. We have the opportunity of purchasing goods at wholesale prices.

Our hospitals are in great need. Medicines, surgical instruments, bed linens, mattresses, pillows are all needed very badly. Checks sent designated for this purpose will be expended this way. We trust for a liberal response.

If checks are designated for any particular purpose the money will be spent that way; if not, it will be put into the General Relief Fund and expended according to the need of the Levant Mission. Recent letters tell us of the wonderful opportunities to do very aggressive work.

May all respond liberally to the call.

Yours very sincerely,

SAMUEL R. BOGGS,
Transportation Agent.

TESTIMONY TO TWO MISSIONARIES

At its recent meeting the Board of Foreign Missions adopted the following resolutions, expressing appreciation of the work of two missionaries who are now leaving the service:

"The Rev. Walter McCarroll, D. D., missionary, has labored faithfully in the Lord's work in Cyprus. Missionary in heart and spirit, he has put forth great and prayerful effort to establish the cause of Christ on that island. Not only has he distinguished himself as a minister, but, also, as a teacher has he displayed special talent. He was the chief organizer of the school work in Cyprus. He is a man of fine executive ability and the work has prospered under his administration. And Mrs. McCarroll, equally devoted, faithfully and courageously seconded his efforts.

"In the providence of God, our brother has been called to the pastorate in the home land, which call he has felt he should not decline. The Board surrenders him to this important work with regret and bears cordial testimony to his loyal and faithful service in the years consecrated to the cause of Christ in the 'regins beyond.'"

"The Rev. E. C. Mitchell, who has given years of service to the great cause of Missions in China, has again found it imperatively necessary to return to the home land because of the prolonged and serious illness of Mrs. Mitchell. Their sorrow in the providence is even greater than ours, for their hearts are in the work, and the Lord was granting them tokens of special blessing on their labors. As we part with them as a Board, at least for the present, we bear testimony to their worth as missionaries and to their successful work in China. And in the affliction which called them home, we express sincere sympathy, and join our prayers with theirs for Mrs. Mitchell's speedy and complete restoration." F. M. FOSTER,

THE MINISTRY OF AGRICULTURE.

By SAM HIGGINBOTTOM.

Stenographic Report of Address Before the Des Moines Convention of the Student Volunteer Society.

Nearly seventeen years ago I was an undergraduate in Princeton University. One day I met, on a street car, a man whom I had never seen before and never expected to see again. He asked me what I was going to do with my life? I told him I was a student in the university. Then he said: "What are you going to do?"

I said, "I am going to the theological seminary."

"Then what are you going to do?"

"Well, I would like to go out as a missionary."

"Where are you going?"

"I would like to go to China or to South America."

"What do you think of India?"

"I have heard Sherwood Eddy talk about India," I replied, "and I have come to the conclusion that the Indian is too nimble minded for me. I can't cope with his kind."

"Well," said he, "there is a lot of work in India for a man who isn't overburdened with brains, and if it is a job you are looking for, we will fix you up. Would you go to India immediately upon graduation from college without going to the theological seminary?"

He didn't give me time to think up any decent excuse, and so I said, "Why, yes, I think I would if the board would send me, but I don't think they would." "Well," he said, "you write to Robert Speer and find out, and I will write today also."

We had talked together about twenty minutes. He got off and I had forty minutes to ride on alone and think it over. But I decided I would stick to my agreement. I wrote to Robert Speer. The upshot of it was that on the tenth of November, 1903, I landed in India expecting to work

among the low caste peoples there. When I got up to the Presbyterian Mission they said: "We are very glad indeed you came out for this job, but now we need a man to teach in the college and you had better go there and teach." I said: "I am not fitted for college work." They said: "That does not matter. You are all we have got and you signed a contract in New York agreeing to abide by the will of the majority of your brethren, and that is what the majority want you to do." "Well," I said, "I will stick to my contract, but I am not responsible for results."

Then, you know, in a mission college they don't ask you what you can teach; they tell you what you have got to teach. They gave me a subject I knew nothing about, economics. The Indian students jolly soon found out that I knew nothing about economics. They went to Dr. Ewing and said, "This is not the kind of a professor we should have. We cannot write any notes from his lectures." The result was that those Indian students had to work and to their surprise and to mine they passed their government examinations with fairly creditable results.

Then as I taught these Indian students this subject that I didn't know much about, it forced me also to learn India. I learned that India was poor, subject to famine. I went into the villages where a man would tell me that he would be satisfied if he could count on one good meal every two days, and a good meal to him was some raw millet. That grain is like so much fine buckshot and as I saw those men eating it I came to the conclusion that a turkey's gizzard was much better digestive apparatus for it than the human stomach.

I also learned that the greatest Godward tide of humanity that this world has ever seen is now heading directly for the Kingdom of God. Evangelistic missionaries are saying, "Don't come quite so fast. We can't handle you. We have not missionaries enough nor trained Indians enough to care for you. We are too poor."

Right next to the Leper Asylum, of which I have charge, there is a jail with three thousand prisoners in it, and they raise the best crops I have ever seen. I got some of the methods from the jail over into the Leper Asylum. I found that we could grow just as good crops in the Leper Asylum as they were growing in the jail. Then I thought, if we can only multiply this over India we have a way of solving this problem of poverty, of ridding India of famine.

I came to America, studied agriculture, and went back. The government in its stations has worked out some splendid crops for India. The seed that they have put into the soil with American methods doubles the yield for all the staple crops of India. We have learned that if we take a boy from the mass movement area and give him three or four years of scientific agricultural training, we multiply his earning capacity from four to five fold. One-third of the people of India tonight will lie down hungry and yet India is a land of unbelievable agricultural opportunities and possibilities. Some people say: "We would like to send some money to help those poor people." That isn't the way to help them. Send American life, with ploughs for these engineers for whom there is now no job. Make your job in India according to the will of God. There is a lot of work to do. You help the people to help themselves. India, from its own soil, can raise enough money. It needs help and leadership from America.

The Maharajah of Gualior has a state about half as large as the state of Iowa. He entertains the King and

Queen of England when they are in India. When Admiral Jellicoe was there they went out and in less than two hours they got six tigers. The Maharajah is a great broad-minded man. He is anxious to help the three million people in his state. He called for me and said: "Higginbottom, can you draw up an agricultural scheme for my State?" He gave me a special train. There were a motor car and saddle horses and bullock cars. There were officers with maps and all the particulars of the State. I spent three weeks at it. I came back and was entertained in his guest house and drew up my scheme. Then he said, "Who is going to carry out this scheme?" I said: "You have 750,000 acres of land, which, if it were in the corn belt of America would be worth anywhere from \$150 to \$300 per acre. It isn't returning you four cents an acre. You go to the British Government and get the best man they have." He pointed out that owing to the war every man in the British service was overloaded.

So he said, "Why can't you take it up?" I objected and told him I couldn't. Finally we came to an agreement by which I gave ten weeks out of each year to helping him in his State. I have a budget of \$200,000 a year. Associated with me now are three American agricultural missionaries, and fifty or sixty Indian assistants who have been trained in agriculture.

When I read the General Education Board's Report of what had happened in the southern states of America I said: "Here is something that will help India." I had years of argument with the British Government in India, telling them what we should do for rural education in India. They said, "It is impossible to do anything." This General Education Board's Report showed me the way out, also the American bulletins from the Philippine Islands and from the Hawaiian Islands.

I distributed this literature among all government officials, from the Viceroy down. After about three years, the Imperial Adviser to the government of India arose at a science conference in Lucknow, with the General Education Board's Report in his hand, and said to this group of scientists: "Gentlemen, I have found a way out. We can have a system of rural education in India which will help India."

The government called me, with others, to a conference in Simla to draw up schemes. The men who rode in the train with me said that it couldn't be done. I didn't talk; I handed them the bulletin of what is being done for schools in the Philippine Islands. The next morning one of the men, who was an old canny Scot, said: "Higginbottom, I will vote your way today," and he did.

Today there are agricultural high schools in every province in India and the government is pledged to multiply them.

In talking things over with Lord Chelmsford, the latter said: "Now look here, Higginbottom, on that missionary farm you can't do very much, but with your American background and with what has gone on in the American possessions, you can help India mightily if you will draw out a course of instruction for demonstrators and county agents, and if you can develop a system of rural education suited to the needs of India." For that we need a Hampton Institute, and I am now enjoying a furlough at home trying to raise \$2,000,000 for that little bit of a job.

I see no business in life but the work of Christ.—Henry Martyn.

Fear God and work hard.—David Livingstone.

Your love has a broken wing if it cannot fly across the sea.—Maltbie D. Babcock.

OATH-BOUND.

He rode across the desert sand, there followed camels ten,
All laden with his master's wealth,
the wealthiest of men.
Beneath his snow-white turban flashed
a keen and trusty eye,
His ebon face was lighted with the
purest loyalty.
A charge upon his shoulders, and an
oath within his breast,
He journeys on toward Haran, and
the people of the East,
To win by gifts and graces, and plead-
ing wisely done,
And the favor of high heaven, a bride
for Abram's son.

Rebecca hears the story, sees the
jewels, bows her low,
And to the fervent pleader whispers
softly, "I will go."
And now as sunset's glories sweep the
desert's shining sand,
His master's son espies afar the long-
expected band.
The bride-to-be is welcomed, there is
feasting in the tent,
And Eliezer steps aside, unnoticed
and content,
But his name is writ in radiance upon
the sacred page,
Type of loyal, trusted bondslave, to
shine from age to age.

And you and I are stewards of the
Lord of earth and sky,
Bound by oath and sacred emblems,
on the holy mount most high;
He has loaded us with treasures, gifts
and graces, rich and large,
And has sent us speeding onward
laden with a solemn charge
To those that sit in darkness, and the
folk afar that be,
To give the kingly message and to
urge the royal plea.
He has charged us use the treasures
with an open hand and free,
To win for Prince Messiah His royal
bride-to-be.

NEWS FROM THE FIELD AND NOTES OF THE WORKERS

Edited by MRS. FINDLEY M. WILSON, 2517 North Franklin Street,
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CYPRUS.

Larnaca, Cyprus. Mr. Ernest V. Tweed sends a letter from Larnaca, dated June 22, 1920. It follows:

"The school has closed and the vacation period is here, however only in name and not in reality, as we have been exceedingly busy straightening up affairs and making preparation for Mr. Weir's departure from our midst

"Mr. Weir will start on his homeward voyage on Friday, June 25, leaving Larnaca on the mail boat for Alexandria, Egypt, and from there he does not know definitely his route at this time. Traveling accommodations are extremely scarce at this season of the year and one experiences great difficulty in booking a passage. The experiences of Mr. Weir at this time in getting started for home are very similar to those that Mr. Smith and I had last fall in getting started for Cyprus, but let us hope that after he gets started he will make as good time as we did. In such case you will see him about the first week in August.

"It is with mingled joy and sorrow that we say 'good-bye' to Mr. Weir and wish him a 'bon voyage.' Joy because of the privilege that is his now to return to his own land among his own people after a service of four years, and sorry because of the vacancy that will be in the Academy. He will, indeed, be missed as a counselor and adviser and companion in the work of the school and church, but as his mantle falls upon us who remain we trust that we can bear it as worthily and as nobly as he has done during our period of service here. And our best wishes go with him as he journeys to the home-land and takes up his new work over there.

"The work of the Academy for the year 1919-1920 came to a most successful conclusion on Friday, June 18,

at 8.30 P. M. when he assembled in the auditorium and after a varied and interesting program distributed the prizes and the diplomas to the graduating class and sang 'God Save the King.' This year's class contained seven, four Greek and three Armenian boys. It is about the average size of the graduating class. The first class to graduate from the school was in the year 1911.

"There is considerable work to be done around the school this summer in preparation for the opening next fall so Mr. Smith and I will be busy here a good share of the summer, however we hope to get away to the mountains for a few weeks during August. We thought some of going over to the main land in Asia but owing to the unsettled conditions there now we decided to postpone the trip for a year. Refugees are flocking into Cyprus on almost every boat that comes from Mersine. Last Sabbath a boat anchored at Larnaca with 650 Armenian orphans on board. They were not landed here but taken to Limassol, where they will be placed in a camp. Many more of the orphans are expected to come, so Larnaca will, perhaps, get her share the next time. At the present time we have loaned practically all of our bedsteads for the summer from the dormitory of the Academy to refugees. They land here with a few personal belongings and the rest of their living must be supplied here. The housing problem is getting to be as difficult a one in Cyprus as it seems to be in America.

"We were somewhat surprised and, indeed, disappointed to receive a telegram from Greeley, Colo., the day after Synod had closed to the effect that Rev. McCarroll and family were not returning to Cyprus. We are anxiously waiting for a letter which

will give the details in regard to their decision. This now enlarges the question mark for us at this end. Who is coming out to fill the vacancies left by Mr. McCarroll and Mr. Weir? Surely some one or some two must come! Who is it to be?"

CHINA.

Tak Hing, China. Rev. and Mrs. J. C. Mitchel, Miss Mary R. Adams and Dr. Kate McBurney have contributed to the Tak Hing news letter. We also have little sketches written by several of the lady missionaries.

Mr. Mitchel says:

"The schools have been quite busy this spring doing more in the way of industrial work. We have planted 75,000 mulberry trees, about two-thirds of which was done by the girls and women's school. They are taking a great interest in it, and a number are anxious to make the schools as nearly self-supporting as possible. In a short time we hope to do considerable in the way of silk culture, which we hope will help greatly towards this end."

* * * *

"For several months the missionaries have been meeting nearly every night for a revival in both our own and foreign church. It is bringing results. In practically every district we notice signs of a spiritual revival. Please join with us in this."

* * * *

And Mrs. J. C. Mitchel writes:

"The communion at Tung On has just passed, and we give grateful thanks to the Hearer and Answerer of prayer for His goodness. There was an accession of one at this time, a man from eleven miles distant. He brought his little nephew (whom he had taught), who registered for church membership. A man who joined last fall brought his wife, younger sister and sister-in-law to register. How we rejoice to see their zeal that those in their own families may be saved.

"The trip to Tung On is a most beautiful one indeed. You take a pas-

sage boat, which is pulled by a launch, and leave Tak Hing about 7.30 in the morning. As soon as we get on we begin to eat our breakfast, and, of course, the Chinese want to see what we eat and how we eat it, and so they crowd around until the Chinese Bible woman tells them it isn't good manners, when they reluctantly leave. We ride down the river about 20 miles, arriving at Luk To about 11 A. M. From there we can either take a chair or walk to Tung On, which is fourteen miles overland. The chair ride is by no means pleasant, and it is far nicer to walk. With the exception of the Canton chairs, most of the chairs in South China are uncomfortable to ride in. There is a continual shaking up and down that makes one more sore than walking.

"The scenery is most beautiful and hard to describe. It is nearly all the way a wide fertile valley, surrounded by limestone and marble hills. Little streams run from these hills along the road sides, sometimes within a foot from where you walk. And here and there you see running springs. It seems to be different from any other part of our field, and there is much about the scenery to remind one of places at home, particularly parts of Western Pennsylvania. Of course the broad rice fields on either side help somewhat to dispel that illusion. The streets of Tung On are paved with marble, and are most beautifully white and clean after a rain. The people seem quite prosperous, and most of the houses seem to be better than around Tak Hing. Of course they do not have the yearly floods which we have here, which makes a big difference.

"There were about 40 women out on Sabbath, which is two or three times more than there was space for. There were at least 150 people in the room all during the Sabbath morning service. They were going and coming all the time. Although they were quite noisy during most of the service, during the time we were at the table

a marked stillness pervaded the room. There was also a spirit of reverence and prayer among those who communed that was most gratifying to see. There were people in on Sabbath listening from about 10.30 in the morning until 3.30, and then again in the evening, and they did not seem in a hurry to leave. The native preacher told the evening crowd no less than three times that the meeting was dismissed, but even then they did not seem to want to leave.

"And oh, the hunger of the women! They plead for us to talk, and when we left they plead that we would come soon again. Dear friends when you come face to face with the hunger and need of these yellow sisters, for whom Christ died, just as He did for us, it brings a lump into your throat and an ache into your heart that is hard to get rid of. When you see them longing to be baptized, as were two, and ready because there is as yet no special work being done among the women, we felt almost compelled to stay. Won't you please pray that the way may be speedily opened for starting work among these women? The need there is indeed great, but praise His name, *'He is able.'*"

* * * *

This is Miss Mary R. Adams' contribution:

"Two women came here to call the other day. They are eager inquirers, have learned the grace to say at meals, a verse or two from the Bible, and are now learning the Commandments and the Lord's Prayer. One of them has been sick and has spent much of her substance on Chinese doctors but is no better. One of her neighbors, a Christian woman, urged her to come and learn the Jesus doctrine. She is coming and is very much interested. The other woman worked for a short time in one of the homes and became interested in learning more. She was asked if any in her village believed and she seemed to be ashamed to say that there were none, so she replied, 'I hope there will be some bye and

bye.' She said after I am baptized then I will lead some one to Christ, I cannot before. She was assured that she could begin right away to lead people to the Saviour, and she said, can I? She then replied, I am going home and try.

Ludwig 3 Ol Trees Job 111 B King." This year's class contained

"We visited two country schools in the Tak Hing district some time ago. Most of the people were just finishing up the rice planting. The girls in one school were just opening after the vacation for rice planting. These children are all interested and diligent in getting the Bible. One of the girls about fifteen years of age and her aunt would like to be baptized but her relations are objecting. At first the girl's grandmother would not even allow her to go to school but now she is permitting her to attend school and go to the chapel services in a nearby village. The grandmother herself is willing to listen now to the doctrine.

"The other girl's school is in a village where there are no Christians but the teacher herself. She said it was very hard to have chapel exercises in the school when none of them knew the psalms, nor enough of characters to read the Bible and none to lead in prayer but herself. The people in that village have been wealthy but they are losing it in gambling.

"The women in the school have begun the raising of silk worms this spring. It takes a good deal of time and energy, so that there is not as much progress made in the study. This method helps out in paying their expenses and gives them training in a profitable business. There is one great difficulty and that is in not being able always to get good eggs. The Canton Christian College is offering a course this spring to any who will come and learn how to test the eggs. Rev. J. C. Mitchell and Tse Tsz Ying are going down next week for a few days to learn how to test the eggs. (Tse Tsz Ying is the man doctor in the hospital and at present a student

in the training class.) The silk worm business has not been very prosperous this spring on account of poor eggs, but it is hoped that this may soon be remedied. The sericulture promises to be a paying enterprise, for the Chinese silk is in great demand by the foreign trade. Some American merchants were in Canton this spring and contracted for large quantities of the silk.

"In a recent trip to one of the villages where there is a Bible woman I was impressed as never before of how little we realize of what it costs the Chinese to live the Christ life. There was one old grandmother who understands enough to believe and does believe but her sons and grandsons will not permit her to be baptized. Some of those who have been members of the church a long time have gone back into the old ways. We do need to pray more for these native Christians and count on what the Holy Spirit can and will do for them."

* * * *

The Communion at Fung Tsuen is just over, May 24.

A chapel was rented here several years ago, but owing to the backwardness of the people to take a share in its upkeep, the financial help from the church has been diminished. The work is now in charge of Rev. Adams, who, with his assistant at Do Sing, come here from time to time to hold communion or the ordinary preaching service. One Elder and one Deacon were appointed to help hold the work together, but neither one has given any particular evidence of interest in the progress of the Kingdom.

At this communion held yesterday there was an encouraging increase in interest. The membership has counted up over ten, but some of them live in the country and seem to have been subject to spiritual chills and have become practically bankrupt in spiritual life. One who lived in Fung Tsuen was a bad lot and did the cause only harm until he was dismissed. This left only four in close reach.

These were the Elder, the Deacon, a school teacher and a blind man, who has been mentioned in the church papers as Barty II. His name is now Titus Woo and the communion was held in his house. Of the four, he is the most "hot hearted" and if the church falls to the ground it will not be from neglect on his part.

He is one of these human illustrations of "perpetual motion" and his mind seems to be as alert as his body. His one redeeming feature is that he seems to be not only willing but anxious to be taught. He was a fortune-teller before conversion. He is head of a household and no one is left in doubt as to who is master in his house. Blind as he is he holds the purse and gives the order for meals (at least when they have company) handing out the funds. When he became a Christian his household consisted of himself, his wife and a small daughter, his stepmother who has three young daughters, and his brother who is still in grammar grades to graduate this year.

This year his wife was taken ill and died. There were many of her friends and relatives who wanted to consult the idols and devils but Titus objected. His wife, not a believer, also wished for this privilege, but Titus remained firm. They said he was killing his wife. He became more fervent and said, "If that kills her, I must just let her go, for I cannot let that false practice have sway in my home." She died and her friends now are very angry and say he killed her. Not a woman of her people came to the funeral, and only two men. He at present has some prospects. I heard him telling his stepmother this morning to write him (he is in our Theological Training Class, and just came up home for communion) telling him the results of an investigation. Since the conversation was being carried on in a low tone, I purposely did not listen or try to understand it all, but the last of it came so distinctly that I could not avoid hearing "Tell them that if

the investigation is satisfactory I am willing to pay \$100." I knew then that there was a middle man in the case, and scented a romance *a la* Sinim. The blind man then turned to me and asked if I understood what he said. I said I understood him to be willing to pay \$100 for something if it suited him. He asked if I understood the rest he said. I could truthfully say "not all." He asked if I would like to hear it. I said I left that entirely to him. If he wished to tell me anything I was ready to listen. So he told me he had been offered a wife and was investigating the case. He then asked if I knew of the patient in the hospital who had been offered to him. I said I did. He said old E Koo had saved him in that case from a bad bargain. So I suppose that Titus will soon be able to replace his loss.

To go on with the original discussion. There were four of us from elsewhere, and three of the previous members here. On Saturday there were three young men and the little four-year daughter of Titus baptized. One of the young men is a brother of Titus, who has taken the name of Timothy; the little daughter is Dorcas. They were not baptized but have just taken the names. On Sabbath two men came from some distance in the country. One had registered as an inquirer about six years ago with Rev. Kempf. The other Dr. Robb registered at Do Sing a year ago. They came in after our Sabbath service had begun. I did not know either of them, but was impressed with a something about them different from many. Before their examination was over, I was sure they had in them the making of strong characters. Mr. Adams laughed at my saying afterward that the first who came was of the Scotch type, and the second was an Irishman. The second type is not so rare as the former among the Chinese. They stood a good examination and have been holding meetings in their village all these years.

At this time they have appointed a

new Elder and two new Deacons. The previous Elder was here and when the blind brother was appointed Elder, his (the former Elder's) face lighted, and he said it would be truly good to have some one to help. I talked with him later and he seemed to have taken on a new lease of life, a new courage and an encouraging outlook on life that had seemed absolutely lacking before. "Nothing succeeds like success," and to have their active membership more than double at one time certainly was encouraging.

The man—blind—who had long ago taught Titus to be a fortune teller came in with one of these men and was in for a little time. The Christians tried to persuade him to believe but he is too old to learn to read and therefore must stick to his old trade or starve? We hope these will not give him up. Help him by your prayers.

DR. KATE MCBURNEY.

* * * *

Lo Ting, China. We are again indebted to Mrs. William M. Robb for the Lo Ting news letter. Sorry that so much of our space was used before its arrival but part of its contents can be held over for the next issue:

"The April month-end meeting for Christian workers brought to us the two Bible women from the country. This was the first time we had seen them since they began their work. Their faces were radiant with that joy which only those who are in Christ can know. One of them in speaking of her school told of how the room she uses as a schoolroom was formerly a stable. She said, 'I've met with a good many things since I went to Wai Tai that ordinarily would have disturbed me, but somehow this time I have been in no way over anxious about them, and everything has worked out all right.' Both of these women were very enthusiastic and gave very animated descriptions of their work.

"During this month-end meetings a great many people asked for prayer for sick ones. Some cases were very

serious, but thanks to God, every one for whom prayer was offered has been restored to health. Just before the meeting began, a message was brought to Mr. Chung, the preacher at Lo Ting, saying that his baby boy was very sick with dysentery. He stayed for the meeting and earnest prayer was made for the lad. Just after the service, about 3.30, the father started for his home, about 14 miles distant. On arriving there he found the lad much better. His first question was, 'When did he begin to amend?' The answer came, 'Early this afternoon.' The father knew that it was at that time that prayer was being made for him here in God's house. Praise His almighty power!

"A few weeks ago at prayer meeting, one of the oldest sisters in the church, whose house is in a very dilapidated condition, entreated us to pray the Heavenly Father to reveal His will as to her place of abode. The next day she was taken very ill and was brought to the hospital. She was unconscious and we all felt that the One who has gone to prepare a place for us was ready to receive her into the house not made with hands. God greatly blessed faithful ministrations, and she has been spared longer in this clay tabernacle. Her own brothers, though not Christians, were so grateful for her remarkable recovery, that they repaired her house and had it comfortably fixed for her when she was able to return home. She was able to come to the meeting last month and it was touching, indeed, to see the little, frail old woman rise to her feet and, with beaming countenance, testify to God's goodness to her in hearing prayer and restoring her to health and strength again. One of the workers said, 'If only we could put Wong Ng Shum's lovely Christian spirit into a strong body, what a power for God we would have.'

"Another answer to prayer must be recorded. One month ago, Mr. Wong, one of the young men of the congregation, asked for direction to be given

in regard to opening a regular class for inquirers in the study of the Bible. Some of the workers have been greatly burdened for the souls of the young men in the city schools. In answer to this request, a meeting is held every Sabbath afternoon in the Girls' School Building. The attendance the first day was very gratifying. The audience varies quite a good deal from week to week, but those who are really in earnest in their desire to study the Bible, are asked to register their names. To date there are forty enrolled. We do entreat your earnest prayers for these young men, that they may find the Saviour and be strong in Him.

"The governor of this province has opened a normal school in an attempt to modernize Chinese education. The school will accommodate 500 men. An entrance examination is required. A six months' course of study is provided, also expenses for those who take the course. Next year 500 schools are to be opened in Canton with these men in charge. Two young men went from our Lo Ting congregation, Mr. Wong and Mr. Tang. Mr. Wong was superintendent of the Sabbath School, treasurer of the congregation, and teacher in Miss Dean's Bible Class for young men from the city schools on Sabbath afternoon. His going away has been keenly felt, but we are praying that he may bear faithful testimony for Christ among these teachers with whom he associates in Canton.

"Yesterday when going through the street of the city suddenly the feeling came upon us that the crowd of people we were meeting was an unusual one. Then we heard the doleful bugle and the clank, clank, clank of the prisoners' chains, so we knew that some one was being taken away to be executed. We lifted our eyes and saw that it was even true, for the solemn, steady tread of the marching feet brought them ever closer. Thus they passed up in the little narrow Chinese street, every one of them ac-

accompanied by two or more soldiers. There were thirteen prisoners in all. Some of them were young men, one an old man perhaps sixty years of age; the ankles of some were bleeding because of the chains, the hands of each were tied behind their backs. Some hardly had enough clothes to decently cover them. Some were crying a most pious cry. Others were very reluctantly taking each step, but they *must* go on, even though every step brought them nearer eternity. Every countenance revealed the fact that they had not prepared to meet their God. I cannot tell you the feeling that was in my heart as we were left in the practically empty street. Suffice to say had we known what we were going to meet we would scarcely have had the courage to do so.

"It seemed a picture in miniature of the final judgment day and of the awful doom of those who are cast out into outer darkness, where there is weeping and gnashing of teeth. 'Who among us can dwell with the devouring fire? Who among us can dwell with everlasting burnings?' 'These shall go away into everlasting punishment *but* the righteous into life eternal.' In the light of such a picture, dare we relinquish any effort even for a day in bringing Christ to men?"

* * * *

"A few weeks ago Miss Dean entertained a number of the men of the Lo Ting congregation at a tea party and incidentally discussed school finances. The party was a greater success than anticipated. There was a deep interest shown by all in the work of the school, and as a result of the conferences some changes will be made in the way of increasing the industrial work of the institution. It is hoped this will bring in an income to the school as well as increase the number of students. Miss Dean is to be congratulated in what she has already accomplished in meeting the financial deficit the school is facing.

"Miss Dean visited both of the country schools during the month of

May. Her trip to Wai Tai, ten miles away, was made in company with Miss Barr; the one to Lo P'ing, fourteen miles distant, in company with the writer. The school at Wai Tai is decidedly co-educational. There are seven boys, four girls and three women. As you may suspect, the teacher is kept busy. She has the respect and esteem of all her pupils. Not many women in China can read, so it is quite extraordinary to find one who can teach. Her methods of teaching are so much an improvement over the Chinese schools that her pupils are getting a far better grasp of their subjects than those do who are studying under the direction of Chinese men of the old school. Shum Sau Hing is the name of the teacher. Do not forget her. The work at Lo P'ing is somewhat different in character. There is both a teacher and a Bible woman. There are six bright little girls in school. As the teacher is blind, the Bible woman gives a part of her time in helping her. Lo P'ing is a market town, and on every market day—about every third day—women from the country miles away come in, each carrying her load of farm produce, for the chapel is a convenient place for them to come to rest, and while they are resting it is their privilege to hear of the One who gave the gracious invitation centuries ago, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' It was market day while we were there. There must have been nearly a hundred women who heard the 'Jesus Doctrine' that day. The Bible woman has splendid opportunities here. During the service for women, another service for men was being held in an adjoining room. Many were there to hear the story of salvation also.

"Among China's millions there are not many who reach the age of 100 years, but in this pretty little village of Lo P'ing, surrounded by the everlasting hills and amid the rice fields growing all about, there lives an old

woman who has reached this good old age. She is nearly blind, hears fairly well, and is quite strong. With due apologies to the Temperance Committee of the Covenanter Church I must add that she smokes. Eating and smoking are her only diversions. Leaning on her staff, she tottered to the door to bid us farewell, then returned to her little bamboo chair, where she spends most of her waking hours. 'One Hundred Years in China'—what an interesting story it would be if all her experiences were put into the hands of a ready writer!

"The Lord's Supper was celebrated at Lo Ting May 30. Sixty-two communed. There was an accession of four."

* * * *

These little sketches were written at different times by Miss Nelle A. Brownlee. Being what the Scotch call "a gangin' about body," Miss Brownlee's work brings her in touch with many interesting characters, some of whom she has made very real to us:

"A poor miserable home; merely a grass hut to shelter the chickens, five dogs, some doves and the family, yet it is the home of one of our Christian women and there is in this home a soul that Satan wants.

"This woman is not one of our brightest but she must have some influence for good or the devil would not be so persistent in his efforts to defeat the work of the spirit in her heart.

"For a full year war has been waging but at last the Holy Spirit has won. Let us give God the glory. More than a year ago she yielded to the tempter and began to use the Sabbath day for her own worldly employment. She publicly testified that one could not secure daily bread if he observed the Sabbath. After robbing the Lord of the time due him she became more covetous and was known to have taken things belonging to another. As the communion season drew near I spoke to her concerning her sin. I told her I hoped she realized the importance

of a clean heart and urged her to get right with God, insisting that she was not ready to eat and drink with her Lord. I also told her that in case she did not repent of her sin that I should have to report her to the session of the church. For three successive communion seasons she was absent from the communion table and from the regular services but three weeks ago she came out to church and something in her face at the close of the meeting told me that prayers for her were being answered. Yesterday, with Miss McCracken, I went to her home. She told us she had sinned and she requested that we pray for her. She said that because of her sin God had taken away her physical strength and left her weak and unhappy, and seemed anxious to talk of her mistakes. Confession seemed to relieve her heart of its burden which is an evidence that God has forgiven and I believe this woman can truly say now, 'Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net.'"

* * * *

"Only a leper! Yes, only a leper, but one of God's children, and truly a dear brother. No relatives, no money, no hands, no feet, but he has a heart now washed by the cleansing blood of God's only Son, and his mind is as keens as yours, my friends. It is an interesting story. I wish you were as familiar with the story as I am, for I know it would do you good as it has done me. I know now why God leaves our leper brother here to suffer and bleed as he goes out among his neighbors for daily bread; others are learning through him of the Saviour who suffered and bled and died for us. Out from under a ragged thatch of hair shines a light that sheds hope and cheer and love about wherever that frail body is dragged and he is now going daily to the home of a grandmother to teach her the prayers and Scripture passages that he himself has learned. He has memorized the Lord's Prayer, the Ten Commandments, three brief prayers for daily

use, a catechism of some one hundred pages of Scripture. He still persists in connecting John the Baptist with the plan of salvation because he read the Gospel of John first and was especially impressed with the baptism of the Master by John, but whether or not I can get him straightened out on this point I have confidence in the power of the Lord Jesus to put him right sooner or later and patch up the weak places, left weak because my blundering speech cannot give the message as he should have it. God understands. 'His strength is sufficient.'

* * * *

"When one of the Seminary boys asked me to go up into the Sai Ning district to talk the Doctrine to the women in the homes of some of our scattered Christians I had married no wife, purchased no oxen, and neither had I entered into any land speculation, but I confess to my shame that I rather liked the voice of the imp that whispered cold weather, February rain, long walk and Chinese food into my ear, and I began to make excuse. Then another, more earnest than the first, seemed to say, 'Doctor Goforth gives this feast of good things to you, and now you refuse to pass these dishes of love, faith, steadfastness, prayer and surrender on to your hungry sisters?' so in God's strength, not in my own, I said, 'I'll go.'

"Friday morning found us, housewoman, Biblewoman and myself, at the river, bag and baggage, to board the steamer to Do Sing. We found all large steamers had gone before daylight, so decided, since the people had already been asked to meet us in Do Sing to take us to the inquirers, that we should take the little passage boat to Do Sing and take chances on getting out from there that evening. The man who had come in to take us out to his village thought it too late to risk going out that evening. He said the robbers were plundering the dis-

trict as the New Year drew nigh, and, in fact, he thought it best to risk the road only on market days. He had secured accommodation for us at the chapel in Do Sing and left word for us to wait there for him until the next day about ten o'clock, when the road would be cleared of pilferers and we could reasonably expect to make a safe journey.

"At 10 o'clock the man came as promised and at 11 we saw our baggage shouldered by a carrier and our little party of five started on a twelve mile tramp to Peng Shan. This was my first trip into the Sai Ning district, and both the women were strangers to the road, so we simply followed the direction of the two guides, who seemed to be men of sound sense, and trusted the Heavenly Father to direct our paths and lead us safely to the people who had asked for the Gospel.

"The road for the first two miles was well wooded and followed the river closely. After leaving the river-side we entered the mountains, but the scenery grew no less beautiful, and the constant stream of people carrying produce to market made the day seem anything but monotonous. We were a little startled once when about six miles out by the excited hallooing and waving of men upon the mountainside. They were clearly calling to us to halt and this command we lost no time in obeying as our first thought was of robbers, but it proved to be friends calling us to wait until a cousin of the man who was escorting us out could overtake us and go with us to Peng Shan, where his family also lived.

We reached Peng Shan about 4 o'clock Saturday evening and found a cordial welcome awaiting us at the homes of our guides. The women were frightened, as they had never before seen a foreigner, and they even seemed to stand in awe of the Biblewoman. They were very ignorant, and I think I have never before been

in a place so thoroughly steeped in idol worship. The women would draw near to us to render some service, but if we tried to talk to them they would slip quickly out of the room and the younger girls would run like frightened sheep if we addressed them at all. I wondered why we were asked to go to them when there seemed so little we could do for them, but by the close of the second day I needed no longer to question the wisdom of the trip, for we had won the good will and confidence of the women. Ah, it may be to a desert we go, or it may be into the mountains, but if God calls and the Saviour leads, we need never fear the results.

"It was a wonderful week. Wonderful because, as we sat there, surrounded by false gods and heathen worship, we could feel that the true God was in our midst and able to work His miracles in bringing them out of darkness and transforming the lives about us into apostleship for Christ. Three devotional services were held each day and for five days the room was filled with men and women earnestly inquiring about the means of access to the true God. The two homes were near and we were entertained by both families. After the women found their inquiries were not too stupid to receive hearing and answer they were not timid about plying us with questions and, though we seemed unable to interest them in a study of the Bible, we found them intent listeners to the explanation of the Doctrine.

"On Thursday the two Christian men and a heathen woman took us to a market town a few miles from Peng Shan and though it was too cold and a slow rain fell, at least one hundred men and women gathered to hear the Gospel, and the talk of the Bible-woman and that of one of the Christian men were listened to attentively.

"Those of my friends who are domestically inclined might wish to know something of the home life of these people to whom we went, so I

shall add here that it was not the luxuries nor even the comforts afforded us in these homes that made the week an enjoyable one. An earth floor that had to be sprinkled freely to keep it packed, and a slow drizzling rain, with the thermometer at forty-nine degrees would hardly insure comfort to a man at home, while in China, well, I confess I was never so cold in my life before. It was a bone chill that no amount of clothing would relieve. Two plies of woolen, three of cotton, two of native silk and a rubber coat and chattering teeth most of the day. The meals were not impossible, though a two-hundred-pound hog grunting in the corner, two cats in the rice kettle nibbling bits of the cooler rice, a hen and twelve chickens scurrying about from pot to pan and at least three dogs nosing through things in the kitchen; these things are not conducive to a healthy appetite. One who is fond of adventure might enjoy the novelty of a meal in a home of this kind but seven days of it and we learn to look above the physical to find our enjoyment.

"We came back through showers of rain and a regular slough of mud, but the walk through the fresh air was a pleasure after our long stay in the close rooms continuously surrounded by people. We reached home about 4 o'clock Thursday evening, and at 5.30 I was ushered into Mrs. Kempf's dining-room to forget for a time the poverty, the filth, the ignorance and the cheerlessness of the homes where the incense burns continually in idolatrous worship and where men, women and children live in common with the cat, the dog, the chicken and the hog. Later we sat down before a cheery grate fire in the pleasant living room of the Kempfs' while the voice of Alma Gluck on the victrola carried us back to old Virginia, and we truly left China and dwelt again for a time in the dear old Southland where home and love and cheer are synonymous."

APPRECIATION OF MISS MEARNS.

May 22, 1920.

The Latakia Mission Station, at its meeting of May 18, put on record the following minute:

Resolved, That it is with great regret we have parted with our loved associate, Miss Florence Mearns, who leaves us for the United States not to return to our circle. We would express our love for her and our appreciation of her work while with us. Although she was in actual work in the Mission a comparatively short time she has left an impress by her Christian life and character upon the girls for whom she labored, and on

all who had learned to know her. As our associate we will greatly miss her brightness, her sympathy, and her able and cordial co-operation in every good work.

But while we are grieved at losing her, we rejoice with her in her new happiness, and in her bright prospect of a new home with a companion who is one with her in high ideals and service.

We desire for them both a joyful realization of all their hopes, and many years of happy service in their new sphere of usefulness.

M. B. EDGAR,
J. M. BALPH,
Committee.

WOMEN'S DEPARTMENT

Edited by MRS. J. S. MARTIN and MRS. M. E. METHENY,
College Hill, Beaver Falls, Pa.

THE BIBLE AND MISSIONS.

1. What should be the motive leading one to become a missionary?
2. How is the missionary character of the Bible seen?
3. Is the Bible a specially Oriental book?
4. What are its topics?
5. Does translation into any language weaken or mar it?
6. Is there any theory of the creation in any other religion that has the simple grandeur of Gen. 1:1?
7. Does it give a scientific account of the process?
8. Are the characters whose stories are related in it true to human nature?
9. Do they appeal to persons of all nationalities?
10. Does it give an *anti*-scientific?
11. What is the attitude of the Old Testament towards women, children and the poor?
12. Is it suited to the present times?
13. What is the most prominent characteristic of the Kingdom of Heaven, as expressed by the prophets?
14. How does the Bible rank as literature?
15. What effect has the conception of the god worshipped by men on the worshipper?
16. What ideas of God does a primitive people have?
17. What is the character of the God portrayed in the Bible?
18. Is it possible for uninspired men to have written the Bible?
19. What is the Hindoo's idea of god?
20. What other were, and what peoples now are, polytheists?
21. Where have we the finest description of the folly of idolatry?
22. What is the effect of proper teaching of the Bible, and obedience to it?
23. When did the missionary pilgrimage of the Bible begin?
24. What of its circulation and influence?
25. Is the missionary teaching of the Bible positive?
26. To what kind of people was revelation sent?
27. Has God made a definite plan of salvation?
28. When was it made?

29. To what end are all the events that have taken place since the creation of man?
30. Is there a book of any other religion that has the unity which the Bible has?
31. Is this because all its books were written by the same person or at the same period?
32. Is the Koran by more than one author?
33. Is it coherent?
34. What is the character of the Hindoo Scriptures?
35. How does the Old Testament show the working of God's plan?
36. Where do we find the fulfilment of the prophecies?
37. What are the four great divisions of the Old Testament?
38. What is the law?
39. What intolerable yoke was fomed of the law?
40. What is the fundamental missionary message in the Pentateuch?
41. What is the only challenge to materialism?
42. What is Prof. Borden P. Brown's expression of the theistic conception of the universe?
43. What sciences reinforce the missionary message in the story of the creation?
44. Where do we find in the law of the doctrine of election?
45. What purpose is back of this doctrine?
46. Where is this reaffirmed?
47. To what did Israel look back, and to what look forward?
48. What was the central sin of Israel?
49. The result of this mistaken idea?
50. What is the greatest tragedy of history?
51. What other nations signally failed to make a proper use of their gifts and opportunities?
52. What advantages has the New Testament church had over all these?
53. What use has she made of them?
54. What may happen to the Church?
55. Is it possible that the gospel of Christ will fail?
56. Where is the first prophetic missionary message found?
57. To whom was the first promise of redemption made?
58. How does this show the love and compassion of God?
59. What is the missionary significance in the incident of Melchisedec?
60. What revelations have we of Immanuel in the law?
61. What finally made Israel monotheists?
62. How many monotheistic religions besides Judaism, and whence they spring?
63. How is the missionary spirit shown in Solomon's prayer?
64. What instances did Jesus give of God's care for others than Israelites?
65. Did those words of Jesus have the effect of softening the hearts of those who heard?
66. What story have we in the history of the Kings, of a believer who wished to share her benefits with heathen?
67. Where are some of the clearest missionary messages of the Old Testament found?
68. What two poetic books are especially full of them?
69. What is the great difference between these and modern poets?
70. Do you think it is correct to say, "men of imagination were writing the exquisite story of Ruth," and "another was going to the Land of Uz, to find an example of a true servant of Jehovah in the person of Job?"
71. What book holds the richest missionary meaning?
72. In the following sentence why the "if?"
73. What shall we say of modern Christianity which is reduced to making and singing human compositions because the name of Jesus is not in the Psalms?

MARY E. METHENY.

JUNIOR DEPARTMENT.



A Class of Jewish Children.

One evening, a few weeks ago, I entered a bright cheerful room. Around the low table a group of children were gathered, all busily engaged. Some were at work on a poster of a little girl and boy making a garden; others were making a seat such as might be seen on a merry-go-round, borne between two doves, which they colored and cut out of heavy cardboard; the baby members colored paper balls, strung beads, looked at picture books, etc. It was a happy crowd, with children of all ages, from five to twelve years.

"These were little Jewish boys and girls and the teacher, a Gentile strives to convince them that all Christians are not like those who bear that name, and who have made the Jews suffer so that they hate the very name of the Jesus in whose name such deeds are wrongfully committed. That she is succeeding is very evident. At another time I heard one little Jewish girl tell her playmate that there were nice Jews and nice Christians, too. This may not mean much to you but if I tell you that this same girl used to act as though there were no nice Christians, you will realize that the remark indicates a change of heart.

"To go back to our children, after a season of play, the teacher had them recite verses. All knew Jno. 3:16. Then many had learned verses from

both the Old and New Testaments, running through the alphabet from A to Z, while some of the older children learned a dozen longer verses. They were very busily engaged in getting ready for a drill to be given shortly, in which prizes were offered for those who could correctly say all the verses.

"We then left the kindergarten room for another, but before we go take a glance around the walls, which are hung with posters and various things which the children have been making—here a gay cardboard parrot with his plumage of red and green swings in his perch,—there is a Jack-in-boots—here a group of pictures illustrating Bible scenes, etc. In itself, the room challenges attention, and then to see it decorated for the various holidays, Christmas, Washington's Birthday, etc., we realize that it is a room with a purpose—a purpose which shows these Jewish children that all Gentiles do not hate the Jews, and that the name of Jesus may be an inspiration for kind deeds, not alone for cruel persecutions.

"One realizes this more and more as we see them grouped around the organ singing. The teacher is not a Covenanter, it is hymns they sing, not psalms, but they are learning of a Christ like love which says "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"These children would be persecuted perhaps, were it known that they attended a mission. They must often come in side or back doors lest stones be thrown. Some of the children may come for the games but are taken away before the scripture lesson. Yet who can measure the value of the work done? God alone, who giveth the increase and who marks even the sparrow's fall, can know.

"Let us pray that time may be hastened when these people will return to their long rejected Messiah. "Pray for the peace of Jerusalem, they shall prosper that love thee."

MARY A. MCWILLIAMS.

MISSIONARY INTELLIGENCE.

BY AVA ALLEN WYLIE,
SYRACUSE, N. Y.

"The lack of missionary intelligence on the part of the average Christian is amazing. In a hazy way people realize that both at home and abroad there are numberless souls in need of the Gospel of Christ and, too, they believe that the Church of Christ has a responsibility for bringing that Gospel to them. But very few feel an individual responsibility for seeking missionary intelligence and an active participation in missionary work.

"Often the responsibility is laid upon the Mission Boards and leaders of the church. The individual member feels a glow of personal satisfaction and pride in the denomination when reports show increased contributions and enlarged operations. When such is not the case, often times there is criticism of the management, a slump in enthusiasm and some times a suspension of activities. There is little sense of a personal responsibility for the success or failure of our missionary effort. This is true for a number of reasons, one of which is the lack of missionary intelligence.

"Mission study classes reach such a small proportion of the church's membership. A few women go through a book once a year and report 'mission study conducted' but the membership at large has not made a study of the missionary enterprise. They have no idea of the greatness of the world's need nor how it is to be met.

"Among our winter activities let us make the 'Mission Study' more profitable to a greater number of people than we have done heretofore. Let us choose a time and place for meeting that will accommodate both men and women, in separate or mixed classes, whatever the circumstances may re-

quire. Our text book "The Bible and Missions," by Helen Barrett Montgomery, holds wonderful possibilities for interesting and instructive study. Let us get the most possible good from our study this year.

"Every year in each congregation there should be study of world-wide missions, a study of methods operative in other denominations, and their results. This would enlarge our interest and intensify our responsibility for a closer study of our own field in particular, our own opportunities, our own workers, our own equipment, and the results attained. The study should be comprehensive enough to present a world's need, as a task worthy of the biggest and best effort of every one, and at the same time concrete enough to make the responsibility for our own special part in it impressive and imperative to every member. The study of this year's book will do it. Let us come to it seriously intent to learn, prayerfully and thoughtfully desiring to know God's great missionary plan, God's missionary methods, which are the pivot of the great missionary enterprise and He will wonderfully bless us in the work.

"Increased knowledge will result in increased generosity and activity. Then we may measure up to the responsibility we owe to the world to "Declare His glory among the heathen, his wonders among the people."

Happiness does not lie in our lot,
but in ourselves.

The better one knows himself the
more respect he has for other men.

A century ago there were one hundred Protestant missionaries on the field; today there are 18,000. A century ago four-fifths of the world was closed to the Gospel; now all the world is open. And with the open door comes a tremendous responsibility.

STANDARD OF EFFICIENCY FOR LOCAL W. M. S.

At the meetings of the Synodical Executive in Greeley, the standard of efficiency was carefully considered item by item. Some questions had been sent in. It was decided to write to both church papers explaining several points. There were only five hundred copies made, so that now nearly all have been given out. We will not have more printed until after our Biennial meeting in 1921, when we hope, with suggestions from W. M. S. throughout the church, we will have a standard simple and satisfactory to all. Please keep the following for future reference:

1. Every woman in the congregation a member of the missionary society, credit 10 per cent.

2. An average attendance at regular meetings equal to at least two-thirds of members, 10 per cent.

It was decided at the Executive to allow members who could not possibly attend at times, to be "Pledged Members," who would read the mission study book, the Bible study lesson, lay aside her monthly offering and spend time in prayer during the hour that the W. M. S. meeting is held. Conscientiously doing this she may be counted present.

3. Olive Trees in every home.

4. "World's Missionary Review" in every society in the hands of the chairman of the program committee 5 per cent.

5. Systematic study of mission study text books home and foreign, 10 per cent.

To be well balanced in our knowledge of missions we must study both home and foreign books, so it was decided best to have a high standard and encourage the study of both books. We urge the members to loan their books to those who do not feel able to buy. There is joy in this co-study. Encourage a perfect Honor Roll as per Uniform Programs.

6. Every member a tither, 10 per cent.

7. Intercessors who will, in secret, pray by name for young people of the congregation that they may be lead into God's plan in their lives, 10 per cent.

Two-thirds of the members should be Intercessors for full credit. The local superintendent of the Standard of Efficiency should make out a list of all young people in the congregation and divide the names among the Intercessors.

8. Thank offering, with special meeting for prayer, praise and ingathering, 10 per cent.

9. Junior Society in every congregation studying Junior mission study text books and doing definite work, 10 per cent.

10. All societies' funds reported to Presbyterial or Synodical treasurer one month before the meeting of Synod, 5 per cent.

11. Full year's report of all work done sent to the corresponding secretary of Presbyterial or Synod, 5 per cent.

A statistical report blank is to be prepared and sent to each W. M. S. to fill and send in to designated officers who will compile report for the Biennial meeting.

12. A superintendent for the Standard of Efficiency reporting to the society semi-annually, 5 per cent.

This superintendent is a local superintendent who has charge of the Standard of Efficiency work in the local society. The reporting of the local society semi-annually is to keep the twelve points before the members and to urge the attaining of 100 per cent. efficiency.

The Synodical Executive will be pleased to receive questions or suggestions from any W. M. S. for this department or any other department.

Prayers have been answered as we rejoiced in the Masters presence in our meetings.

MYRTA M. DODD'S,
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